[redacted]

Must Remain in
Transcription Room

M2459

Sunday, September 29, 1974

LAND

Lunch / Evening [redacted]

LUNCH

MR. NYLAND: Now we'll talk a little bit about different kind of food and again we're in the same position as yesterday, for an afternoon, and again for each person to extract what he can get from being here. Obviously you have to come with a certain hope that you can get something. If you don't do that, of course, it has no meaning even to be here. I'm also quite convinced that at the present time there are several who just come and then will stay away. I think that is in the nature of the thing, because there is not enough reason for them even to be interested. We talk about interest in the development for a man, particularly regarding his inner life, and that requires a very special kind of a person really.

You see, what we know about Earth and the way certain things take place and which we can see, or at least about which we can become congnizant through our five sense organs, is a world of phenomena, and in order to understand progress, or that what simply proceeds, we often use an octave to indicate what is the cause, or perhaps an understanding of what is taking place in order to have a little bit of a symbolism that can be applied every once in a while to conditions ~~that~~ we have to experience, and then being able

to relate that, it might create more insight, and a little bit more light can be shed on what we actually are doing, and even to the extent why we are doing it. This question of an octave representing potentialities and actualities, we always consider of--as consist of three. We also give the different types of people in their development a certain number, up to Seven. And so when we say an ordinary man is represented by One, Two and Three, meaning by that that he has three centers, and that each person, considering his own three centers, is sometimes pronounced in one center, the physical one, and the other two not as much developed, sometimes the emotional, and then the other two are not as much developed, or an intellectual type. That is a man who simply lives on Earth, lives his life, as it were, out, and satisfies whatever the demands are, and also lives up to responsibilities, or has ambitions for the achievements for certain things which are within the limits of Mother Nature. Quite logically, he becomes a man of an ordinary kind, I call them, because there's nothing special about it; only he considers himself important, and he wants to develop whatever he has. Very seldom he even considers the difference between that what is actual and cannot grow any more, and that what may be potential and perhaps should grow, because if you take Man Number One and Two and Three as one octave, I call it simply the physical octave of the appearance of a man as a personality. And whatever may be more pronounced, one or the second or the third, it doesn't matter much, because it does not change a person into becoming what I like to call an extraordinary man. Still, an ordinary man, but a little bit different. That kind of a man has interest in the division between a potentiality which exists within him, and that what is

actually already developed. And it's quite obvious that when one looks at the centers and sees which is still open for further growth, and which already has reached the acme of its own development, that the physical center, as a body, has reached that particular octave of itself, has reached SI DO, and all it does is to wait until it dies. The potentialities are within the emotional center and in the intellectual center. They are in an ordinary man, not sufficiently developed in the sense that he recognizes that something ought to be done about such a potentiality. They are developed in order to get along on Earth and to make a decent kind of a living for himself, and if possible to reach a certain state of harmony even, without too much disturbance, but many times he is just interested in living and finding the line of least resistance, and after some time, when he has lived sufficiently number of years, he settles down, as it were, and his life, that is his life force, I think, gradually ebbs away.

The extraordinary men start with a Man Number Four. It is an emotional man. He has a quality of wishing to discover a potentiality within himself for futher development of his emotional center. The emotional center for a Man Number Four is still mostly his ordinary feeling, and based on what he wants for himself as a man. He becomes a little extraordinary in including in his feeling a certain range of other states of life that he discovers and with which he wants to have a contact, not just limited to one or two like an ordinary man has a couple of friends or he marries, or things of that kind and has a family. This extraordinary man starts out with an idea that he is incomplete, that he would like to find a way in order to complete himself, and then to be able to develop that what

is now potential. What is potential for him is a world of emotions, and when we express it now in the form of an octave, the Man so-called Number Four is DO RE MI of that octave. A man who wants to develop his emotional life becomes Man Number Five. The difference between the two, aside from the fact that one is already in existence, although it is a little disturbed or starting to germinate in a certain way, is that Man Number Four is still temporary. Man Number Five becomes permanent in relation to Four, so that Sol La Si has a very definite emotional quality which cannot so easily be disturbed, since the accent of such a Man is not only on his own; it much more on the totality of emotional existence, as expressed by certain forms of life for which he starts to care, and then seeing that he himself is incomplete, he will try to make attempts to develop this particular Man Number Five.

There are two other kinds of Man, Number Six and Number Seven. Number Six is an intellectual type. There is very little of that kind of Man in existence on Earth. As a matter of fact, that what Man is, and even if you call him an intellectual type, is a completely ~~under~~developed intellectual. He has a brain; it is sufficient for him to cross the street and to keep out of danger. He also has ~~the~~ AN ability to read a little bit and to sit and think and most of the time to be able to talk. But as far as his potentiality IS CONCERNED he has no idea, as long as he is Man Number One, Two or Three, or particularly this Man Number Three. When he become extraordinary, it takes place as a result of the existence of an emotion in Four, influencing the possible condition of a Man Number Six, which also becomes a Do Re Mi for himself in the wish for a development of a brain ~~that~~ WHICH would function in reality as purely as is possible intellectually only. And

again this Man Number Six is very little developed regarding the permanence of its own existence as intellect, because the Do Re Mi is also a temporary state, and in order to affirm for himself the reality of consciousness, he has to develop as Man Number Seven which is expressed by the Sol La Si of that octave. Now, if you see these different types of Man and you consider yourself, whatever you are, and see if you can , to some extent even, classify yourself, in what particular class you belong, or what particular tendencies or properties you have, or what kind of mixture there may be in yourself, it becomes a very interesting study, because knowing what you are may lead to the possibility of what you might become. And so when you work on an afternoon and you are dealing with a variety of different people, the assumption can be that all of us have some idea of what it is to be Man Number Four, because we can assume when one become interested in a little picnic at the Land, that there is also a certain something that you believe this Land is standing for, and even the opening towards that or a wish to find out, makes a man a little bit unusual compared to Man Number One, Two, and Three. So, we start with the assumption that all of us, more or less, ~~are~~ are Man Number Four, that is, we have a feeling ~~that~~ H extends a little bit further in the direction of an emotional state which would include other forms of life, because a Man, as Number Four, can, of course, deepen his feeling, but it usually is in relation to himself. The accent for Man Number Five is not so much on himself, but it is on the totality of the world. Perhaps it is even too far. It is an interest a little bit further than his personal life for himself or even his private life. It has very much to do with a professional contact of people to see in

what respect they could become interested in a development which is more of a spiritual kind. That is why this emotional state is very good, and now you look at everybody with whom you are working, and you see first what you are, and what you at certain times manifest, and of course, it can be at certain times, like a Man Number Four or Five or Six or Seven. This is your particular study of your study of Mankind of which you are a part, and if you're interested in the study of Mankind, you start with yourself and then see if that can correspond to that what you can notice of other people. And when you start to group them in accordance with such properties you will also see that it might be possible for you to help such a person to develop in the direction ~~that~~ you feel they have an inclination. For yourself you will profit by that kind of attempt, because whenever you try to understand someone else, it is required on your own part to have something with which you could understand, and if that is not developed, there's no use starting. But when you have a group a people together with, as we say, a common aim, and each person approaches that from his own standpoint, the characteristics of a Man are very easily determined and also can be known. How one handles a shovel, how one walks from one place to another, how one wishes to be attentive to other people for what they are doing, and caring for them enough that you don't endanger them in the manipulation, let's say, of a truck, or whatever it is that comes up in cooperation with each other always brings out certain characteristics which otherwise you probably--perhaps wouldn't not be interested in, but when you have set out in the direction of forming this kind of cooperative effort, I think it is very useful for yourself to find out what the others are, and then to hope that

mutually a certain result can be obtained. If you're working on a house you divide your attention for the different parts of the house which have to be adjusted, built and connected with each other, and each person will have particular dexterity for certain things. I'm now talking about the dexterities of a personality, which is the expression of his character in his daily life, not connected with any particular, definite dexterity of their hands and of their heart and of their head, but just as a personality behaving, and then to try to judge in what particular classification they belong. Who, for instance, is intellectually interested in the development of his life? Who wishes to satisfy emotional desires of loving someone else, or perhaps caring for mankind as a whole? Who is a person who wants, in his work, and daily life, become an expression of that what is a religion within him? Who wishes to attack that what he is doing in daily life like digging a ditch, as I say, or moving things from one place to another, not only with the caring and take care that he doesn't hurt someone else, but also in the way he handles material, in the way he ~~handles~~ CARESSES a tool and considers it his own instead of belonging to the Land? Who is there who, in his voice, or in his language, or that what he is saying to others even while they are working, indicating where his mind is at that time, and his thoughts, the thoughts ~~that~~ WHICH are there, with what they are occupied. Is one concentrated on that what one wishes to do and do it well, or are you a scatterbrain which keeps on thinking about what you have to do tomorrow, because that what you ~~have to do~~ ARE DOING today is not to your liking? And a variety of other little types which perhaps you can also distinguish, but in a very general way, what kind of material is available for anyone who wishes to Work on himself?

If you now could make a judgment in Working with each other of the different people ~~that~~ 400 hope for, that maybe they could remain interested in Work, and if you really care for such a person particularly if they may have been a friend that you brought, what can you do to encourage that kind of desire, and do you wish to explain it in a certain way so that it becomes palatable? Because all of that centers around one particular result - the creation among ourselves of an atmosphere, as represented by the different worlds of ourselves which are united. That is really the question. How can you make a group, so that that group has life, and that it exudes that life in a certain way, and, of course, becomes dependent on your individual behavior, and if such a group can exist, how can you then attract people, or wish them to come here, even if they're once here that they don't go away full of criticism? You see what I mean; if you want to grow, if you want to maintain yourself, if you want to have life in this group, the beginning point is always yourself. What you wish for yourself, for your own development, and what becomes apparent in any form of behavior of yourself, is exactly that what should extend in connection with others, in caring for the group as a whole, and then producing a level of being of the group so that such a thing can become known, and then because of that, it will even ~~affect~~ attract people from several corners of the world. But you see, it will not come just because you happen to make a mousetrap and someone is coming to your door to buy it. The mousetraps that we make stay still within us, and there is very little that we make as publicity, and so when ever it is necessary to find material for a group of this kind, you have to search for a long time. Out of a hundred people, probably eighty percent is only

interested in Man Number One, Two and Three, and you're lucky if you find twenty who might be interested in the other numbers. If you want a larger group and you're satisfied with the twenty, and you cannot bring it above twenty, you have to have another hundred to get another twenty. It's quite obvious. If you wish to work for the maintenance of your group in the future, if you want to establish among yourselves a reality of honesty and an ability to Work together, several of us will have to make ~~several~~ certain sacrifices, not very much, because it is really very little that will indicate the positivity regarding that, and it is not the sacrifice itself that counts; it is your wish to sacrifice. That will be noticed, and then from that time on, people who can recognize it will wish to join in the wish to sacrifice. Don't mistake it; it is not that you have to move mountains. You have to have the belief of a mustard seed - within it the inherency of strength of an oak. That is the purpose of a group so that it starts to grow from inside out. You will not get it because of organization. First get the people; then when you know where they live, you can start organizing a little bit in accordance to the volunteership or the wish to Work together, and then the desire to take on certain responsibilities for certain tasks, constantly then for the sake of others and for the totality of a group. Of course there are lone wolves, and there are people who cannot get along with others and we have samples of that among the people here. I know that. But that's exactly what I'm talking about. What is it that prevents you from wanting to Work together? If there is an aim of a different kind, like a spiritual life and the possibility of developing a Kesdjanian body and Working for one's Soul, it is so stupid that you cannot Work together on that kind of

a basis and overlook the different idiosyncrasies which belong to Man Number One, Two and Three. That is really the point; that makes it serious. That makes it so that you have to consider yourself, time and time again, where one is wrong in relation to other people, instead of blaming the others. If the accent for yourself is to much on the commercialism, and I've talked about that before, just making money your God then of course there is no room for anything else. If your spiritual life is actually in existence, it can come out in any kind of activity that you want to do, but then that as activity becomes quite secondary to the principles and that what is essentially you as a wish to become an individuality instead of staying just an ordinary personality on this Earth.

Prepare for that if you want to, because sooner or later, as I've said many times, universally you will be required to face exactly that same question, and maybe sometimes in conditions that there is absolutely no possibility of evading it. There are certain absolute truths which have to be understood. The question of one's own death means you cannot evade it. That makes it absolute. When there is something within you that you really know for yourself that has to be done, it becomes an absolute value. The introduction of the necessity of a development of that what is now potential, and to put it on a more permanent basis, so that not to be destroyed by the conditions of this Earth, for that that what can actually continue to exist, of course, we use a beautiful word of eternity for that, or even sometimes God, or sometimes infinity or all-existing wisdom. All such nonsensical words which have no meaning until there is a little bit of an experience within yourself with which you can recognize it. I hope you look a little, if you can, like

that, towards others and it may help you, probably, to become a little bit quiet within, and to consider your own attitude to see if ~~if~~ that is becoming to a Man who wants to grow up and who wants to develop his potentiality. For that I think, time and time and again, one sits together, and then at a certain moment, there is a realization of an aim which can then be felt and ~~acklowedged~~ acknowledged by all of us, if that were possible. If at such a time you could then say, we now toast with armanac, to that state in myself, comparing it to my caring for Gurdjieff. Then you ~~say~~ see, you reach a certain silence within you, and as you drink, then as the armanac goes down, and you sense that taking place in your body, then at that time, dedicate your energies for the possible development of your spiritual being. To Gurdjieff.

I think, Bob you came? Huh?

Bob _____:Yes, Sir.

MR. NYLAND: Hello, Bob. How are you?

Bob _____: Okay, how are you?

MR. NYLAND: Are you very tired?

Bob _____:

MR. NYLAND: Are you tired?

Bob _____: No.

MR. NYLAND: We could play a little bit of music of Gurdjieff, the harmonium, and perhaps Bob can play for us at the end of the afternoon. Would you like to do that?

Bob _____: That'll be fine.

MR. NYLAND: We will have momvements at five to six. Then, after six, I would suggest that Bob could play, and then let's say to six-thirty or some time like that. Then six-thirty, seven, maybe you want to eat, take care of the children, and we have our meeting again tonight at eight o'clock at the house there. When you come to that meeting, I would like to continue with questions, with answers in a certain way, answers by different people, not always me, but in such a basis, like last night, it was good because it was alive, and if that, ~~in~~ such a meeting, can be maintained, all of us can profit by it because it brings something out of ~~one self~~ that is a little unusual in the presence of each other. For yourself you know those states. They are there within you and when you're alone, you're not ashamed to show it. When one is really interested in the following up of an aim, and to see the difficulties that are involved, you also wish to share what are the difficulties and how someone else ~~re~~solving them, so that then you leave a meeting like that spirited with a wish, never to wish to forget what you then perhaps could have experienced, and that's what I would like, to see that you have many different kinds of meetings at different times, not necessarily regularly on a Tuesday. It should continue for those who are actively engaged in activities. But every once in a while your small groups should have much more

fire. They should really exude it. There should be more contact with people, so that at least more than twenty five percent, maybe twenty percent of your total time, could be divided--could be spent and devoted to something that is of importance in your development. Figure out sometimes how much time you actually not only Work but think about Work, and what predominance this constant unconscious state and crystalization has, and the more you keep on keeping on crystalizing more and more, the more and more you make it difficult to die. Try to see that. If a person is born on this Earth with a capacity, it is like something that is given to him, not necesssarily as a gift. It is inherent in his karma, and it comes via a certain channel of father and mother, and it is part of his life. There is in his life in the beginning the actuality of being a child and the potentiality of becoming a real man. Those are the two things that are there, and they are, as it were, given from heaven, in order to be utilized by a man when he lives on Earth. And so in early life, we cover up already a great deal of that what is potential because when we grow we only see that, and we have no eyes for another potentiality which perhaps even a little later in life can start. It is not at the same time when the physical body has been born, and because of our interest in the development of that what is actuality for this Earth, we lose track of the potentiality which also is there and has been given, and should, as it were, be invested. At what point such an investment takes place depends on Man Number Four. He is the wish, he has a wish to invest. For what reason? He believes that what is needed in his life is interest in living, and so he invests his capital, which has been

given and which is then his own property. He invests it in his life of the ordinary kind, in order to arouse interest as a result of such investment, interest in both ways, because it is based on the capital, and it perhaps represents a certain percentage of that, but when it comes out as perhaps RVGN a certain profit of investment, it turns into an interest in life. That becomes his enthusiasm for the wish to develop his own Man Number Five and the Six and the Seven; they are dependent how much does he really care to invest further and further as interest, so that his capital structure will start to grow and finally will become for him the solidity of his life. It is that problem that all of us face, and for that reason it is necessary to be reminded, because I think the question of investment is a responsibility like the juice of a talent, and the question will be asked, did you invest in your own life, and how much interest did you derive, and then what did you use it for, and then, is there any left at the present time, and what is that for? With what do you come to the gate of heaven. And the answer is, I have invested enough in my own selfishness; that what is left I would like to invest in the glory of God. I'll see you later. Good night.

~~(Second Part)~~
EVENING

MR. NYLAND: Fifteen minutes on this side? Uhhuh. Okay. I should try to make one long sentence out of it. (laughter) So, Sunday evening, huh, September, what? 29th. We getting on towards the end, aren't we? We will have a meeting tomorrow evening, won't you? Who's going to be here tomorrow evening? You're, that's enough, isn't it? I cannot say no to that. How

about tonight? Now what will we talk? What will we talk about? Did you try a little bit of what I said at lunch? Try to classify. ~~You'll~~ It always ~~have~~ has to end up with a study of yourself. You know what you really are, how well you are acquainted with yourself. Of course the different things that you ~~don't~~ REALLY don't want to see, included, and the things that you are not seeing as yet also ~~should~~ they should be included. That will take time. Sometimes I feel that a person has a boarding house. He's renting out many rooms to different people, sometimes a little more friendly than others, and usually not particularly ~~interested~~ interested in only very superficial ones. But there are an awful lot of tenants in the building, aspects of yourself, expressions of your personality, activities of a variety of different kinds. And every once in a while, one looks at these tenants to see if they are ~~the~~ desired WHO occupants of your building. You know you have to study that; this is the form of behavior that you become familiar with, and you say, "I really think it's all right or I don't like this or I should have ~~done~~ BEEN something else." You allow many times such thoughts and feelings, concepts, abstract ideas to take lodging; you don't dislodge them. You allow them, until maybe they're not successful anymore and don't pay their rent. Then you have to get rid of them. That is many times the question. How will you get rid of those things that have already been there for quite some time, and of course you are familiar with them and you don't like to live without. This kind of self-study belongs to Work because it has to do with the instrument which you want to utilize for yourself in order to get somewhere. You've got to use your personality in order to gain an aim, and if you want to become a harmonious man, or an individuality, you have

to use what you have, all the tools and the laboratory, I say many times, to be able to handle it, but you also have to have a chemist to do it. The chemist is going to be your 'I'. He's going to help run the experiments with yourself. You must try with making experiments how you are--to find out how you are and what you can count on. And that study of yourself is very beneficial, experiences of a different kind, not always the same, different attitudes in the same experience, different kind of people you talk to about a variety of different subjects, interest in so many different things which you see, almost I would say becoming inquisitive until you become obnoxious. Remember, little boys always are asking why, why, why and why, and not listening to your answer. Well, you have to listen to the answers you receive and sometimes you get tired even of looking around. How much interest will you keep, let's say, for the next five years? What do you expect, what do you want to become, what do you think you can become? To what extent do you really know what kind of an aim you have? I say it belongs to Work, because it means that you have to operate with that kind of state or the condition or the conditioning of your personality, and you have to work with it, because it's the only things you have. It's the only thing that God gave you probably. If he didn't, you certainly can accept it as if it came from Him. But then do we understand why one has to Work like that? I don't want to dwell too much on that anymore. I think we've covered in the last couple of days enough theory and references to certain things that are philosophically and sometimes psychologically important and even of interest. And I hope sometimes you will listen to it again to refresh your memory, particularly if during this time

you now have gotten somewhere regarding yourself, or you wish to be touched and do something about that- being touched. I have made several remarks. I don't know if you take them to heart. I will ask for instance, the trio, for today, this is Sunday. Have they today, looked at the condition of the Land as it was left, the condition of the kitchen as it was left, the condition of the shelter as it was left? I'm only mentioning it. That is the trio who should, the three of them, become responsible for the assignment of responsibilities. We will have a little meeting on Wednesday, so that then people can ~~then~~ talk about what to do with the Land, particularly having in mind what's going to happen the following weekend. Women are included in that. Where it will be held depends on George, but where will you find, of course, the time, and also what will you contribute. My question always is, how much are ~~we~~ you going to improve your appearances here at the Land and your willingness to do something with it? I can't help asking that. I ask it particularly when we have a lot of people and it is not really critical. I only try to find out, what is this Land going to become? Worthwhile or still struggling, struggling for cooperation and really esprit d'corps, willingness to make sacrifices when you want to. Okay, all of that you know now how I feel. I don't want to repeat it again.

Now we talk about Work. Now we talk about attemps you made today, anytime in the past, about any kind of clarity that you need and wish in order to continue to Work, Formulate whatever you can and become part of a conversation. Get at a certain level because of the interest of each other, and wanting to maintain it on a certain level in order to derive the greatest possible benefit for

yourself, so that your evening is not wasted - that you get something out of this evening something that is perhaps different from looking at T.V. or some other occupation - that you really can feel for yourself that it might be of use tomorrow morning even, in the contemplation of how your day is going to be, and what you will do in a general way with your life. Who has questions?

_____: Mr. Nyland?

MR. NYLAND: Yah?

_____: In what you said at lunch today and what you began the meeting with tonight, I was looking very seriously at myself during the day today, during the afternoon, and there were certain-- it began in the morning with making attempts carrying water on the road, just walking up the hill and trying to have an 'I' aware of me, and that began a level of Work for me today was...

MR. NYLAND: Can you hear him?

Voices _____: No.

MR. NYLAND: A little louder, all right? All right?

_____: Yah, I'll try. It was very, very alive. Certain things to happen after lunch. They really struck something, and I saw something, somethings about myself that allowed me to be far more open than I have been in relation to people here and in relation

to actually looking at myself and realizing ~~that~~ what I am doing. At the end of the (tape going off) of the day...

MR. NYLAND: The end of the tape....All right.

(SIDE TWO)

MR. NYLAND: All right, listen. That's better than an explosion. All right, Dick, yah.

_____: I had certain realizations about things that I had done and yet there was this level of making efforts in me that kept me very, very alive, and very much willing to look at myself. And then at the end of all this, at the end of the afternoon, movements, I did something stupid, and I had such a feeling in me that I wished that I could get rid of that in myself, very much....It's almost exactly what you were saying at the beginning of this meeting. I wished that I could just simply take that stuff out of me and throw it very, very far away, that I don't have that any more in me, because I see that that has been it's almost an impulse of a certain kind,in which I act without...

MR. NYLAND: No Dick, thinking about this now, and describing, as it were, the different tenants of the house, which you own, and you are a landlord, and you allow this and that. Don't forget, when God is climbing a ladder, the devil is also climbing, and sometimes both reach the same height, but they are not of the same quality. So one becomes much more vulnerable after a days' work

and you are much more open to the possibility of the devil to tell you that you after all, you're not so bad and you will be... You know one calls it stupidity. I think it is an accumulation of a variety of different negativities which have been within oneself and always will balance, more or less, by ordinary affairs of life. Now when you concentrate ~~all~~ for a day ~~by~~ in making such attempts to build up something of much more worthwhile quality, in other words, you become a little bit more devoted to God, that what has been left and used to balance you out more or less, is now on its own, and the devil is gathering that up, and whenever there is a possibility, any kind of a chance that you become vulnerable, the devil is going to throw it in your face. Look at it that way. Look at it that the whole thing is constantly a fight between one thing and another and that although you seem to be gaining the fight, it is still the difficulty that you, as I say, that the other side of the ladder, the devil is also climbing up, and you have to become much more sensitive. If there are tenants in the building, the question you ask yourself at the end of the day. You have some kind of contact with them that you didn't like, am I a landlord or am I a mouse? That's the story. If you know that you have behaved like a little mouse in the building instead of a landlord who is supposed to oversee this, that and the other, then you get a picture of yourself. The picture is not the devotion during the day. The picture is the totality of attitudes of oneself of unconsciousness, and to be very open and fair about a division of certain time for one purpose and the time one spends in another direction. And it is beautiful to have experiences which really amount to something in comparison particularly with the other things which

remain unconsciousness, and quite definitely they are negative. But the battle certainly is not won. And of course you agree with that, I know. But you ask me why it happens, because you're not enough on your . The awareness will help you to make sure that can continue to exist, but even any form of alertness is still subject ot the poking of the devil, and he pokes you in the ribs just exactly at the moment when you think you're entering the Holy City. One has two shoulders and two ears. You know the story of Wotan and the birds who fly up and down and sitting on the Edrisol, the tree of life, Raba , what is being told. There are two. One is for left ear, the other is for the right. In order to balance your mind, the actual condition of the world. Psychologically that balances the world of your own, and gives you information about yourself as it always is everywhere at all times, not making an exception of the things you don't want to hear, and that really the question of objectivity and the attempts we make for observation is so scientifically correct because it will include the observation of any condition of man, under any condition of light or darkness, under--in any direction where he has not been usually poking around and the uncover of the most impossible situations in which a man has lived and which he would like to forget. In that sense, the method is so completely s a hundred percent scientific, because it's not going to shirk away from something that is not likeable or that could perhaps be interpreted in a certain way like rationalization process. Don't be afraid of it. That is in the nature of this discovery. That belongs to the condition of unconsciousness, and you are uncovering yourself by becoming a little bit more conscious, and because of that

you see much more of what is left unconscious, and the devil knows that and he tries to fool you. And in doing this, he says, you're now surprised , aren't you or something like that. Then he says if you let him speak, he says, don't do it again, because (to you?) I will do the same thing . (laughter) Kick him in the pants, will you then. every day, may God come, and then you turn around and , little devil, you get out of my way.All right?

_____: Yes.

_____: Mr. Nyland.

MR. NYLAND: Yup.

_____: On Thursday...

MR. NYLAND: Who is it?

_____: This is John Metz.

MR. NYLAND: Yes, John.

John _____: I tried to make Thursday a very special day in which I would try only to make Work attemps as much as I was able. I took a fairly long walk, and on the walk I made a number of attempts and there were some clear registrations of the fact that I existed at different moments during the walk where I made attempts to Work, but at the end of the day, I looked back over it and although there were definitely those periods of times, there were also

an awful lot of times in which I didn't make any attempts to Work at all. So I had decided that I just used up my wish and I had no desire to make any attempts after having made a series of attempts, and then after a long period of time I just forgot about it, although just being on the walk and obviously having no other reason to do it, that reminded me to Work again. So I'd like to do better next time and I'd like to know....

MR. NYLAND: Why did you choose Thursday?

John _____: It was Yom Kippur.

MR. NYLAND: Ah, that was a special day for you.

John _____: Yes.

MR. NYLAND: So that is good use of that day then. But you don't have to wait for it , do you.

John _____: No, although it was very helpful for me to try then and I think I had an added impetus.

MR. NYLAND: Yah, the impetus came from that - your background?

John _____: Yeh.

MR. NYLAND: So that means that if at any one time you could remember that background, it ~~could~~ may be useful even if it isn't Yom

Kippur.

John _____: Right.

MR. NYLAND: Birthdays are good for that. Special days, even fourth of July is also good. Christmas and Easter, Pentacoast and Ascension day to stick to the Christian religion, but if you want a Jewish of Arabian, there are any number of days, probably one out of each, one day for the whole year. Have you a Saint kind of calendar, where every day is dedicated to a special saint?

John _____: I don't have one but I could...

MR. NYLAND: No, but you could get one. (laughter) In order to St. Joseph, you may do something special, after all Well, it doesn't matter John where it comes from, because your interest is in only your life primarily and if God or Stan is helping you, even that doesn't make any difference. The question of course that the surprise that a day like that makes you realize that even on a day like that it is so difficult to maintain any kind of awareness, and the logical explanation for it is, of course is so obvious. There's much more unconsciousness and much more what I call crystallization that one actually suspects, and the fact that you make one attempt and it give you light, makes you forget that that light only shines a little bit and the rest is still darkness. I think one has to come to those conclusions in a very great sincerity for oneself, and then may be you can find out exactly or more exactly what you are, and then your plans will not be disappointing, because you have an

idea in mind and you say you can do it. This, of course, comes from ordinary life, because whenever you set out to do something in ordinary life, and you are sufficiently destrous and the opportunity is more or less correct and you will accomplish what you set out to do. In this particular region of an investigation of your work in an unknown territority, you are working in- under very unfavorable conditions, because pratically nothing is known about it and so it is constantly trial and error in the spiritual world. And therefore, not only that you do not find the road easily, but many times you're on a detour. Many times you don't realize how much ballast you still have that is not needed, and how really you should be much more simple, instead of continuing to carry that what you do in ordinary life of the total personality of yourself. If, before you have a day like that, you start to drain as much as possible the different thoughts and feelings so that in early morning you are relateively a free man , to compare it with what I said before. At such a time you have asked all the tenants to leave and there's a house full of emptyness. It's not that you want to live in each room, but I think there is some question sometimes from such a day that you may like to renovate the house. And so you take several rooms and you take the walls out and the doors and you end up in a very large room, but that is your room. And then you furnish it with whichever way you wanted to furnish it and you decorate it. Your life goes with you in your body and your personality and when you want to watch it to find out what it is you discover a great many things. But you know, John, the one thing that is necessary is to have an aim, five years, ten years, fifteen, whatever it is when you grow up,

not staring yourself blind at the present time, not even when you have one day, Yom Kippur, for a year. It is a daily affair to undo the different things, if one wishes to undo them. But at the same time, the desire to hang on to something that is still useful. Of course, it's obvious because you don't want to make a change unless it's almost forced on you. And so it is much more serious than just having one day, although it is important to experience that and thank God, it's a good thing to have it. It is small, very much like what Dick was talking about. It's good, but then tomorrow and the next day, and how long does it last. We talked now about Work for a week in a variety of different aspects and also in different conditions, maybe a little bit different viewpoints and different kind of stirrings on the part of different types. How long will it last? A month? We made resolutions in the beginning of the year. By the end of January we have forgotten half of them. A birthday. Maybe it's a good thing that a birthday comes at least once a year. We don't make promises enough and if we do we don't keep them. We don't want to make a vow which means if I don't keep them I kill myself. That, of course, is out of the question, because I want to continue with my life. I want to have as much possibility of that what I consider still unconscious and which I admit is unconscious. I still want to live with it because sometimes it's easier and the desire to put in putting a substitute of a different quality and a different level of being I have many reasons why I don't want to do it. Only and that's good again I say, because one day I'm reminded and on that day maybe I live with Jehovah. I even ask sometimes for him to geive me a hand and all the time the answer is yes but you must

Work first. i will give you a hand after you have worked because before a hand has worked, it isn't worthwhile to shake it. I think it's right, John, but almost I would say, come as yourself because you will make many Yom Kippurs in the year. All right?

John _____: Yes.

MR. NYLAND: All right.

_____: Mr. Nyland.

MR. NYLAND: Yah.

_____: My name is Jim Wilson. I would like to ask a question.

MR. NYLAND: I haven't heard you for a long time. Yah. All right.

Jim Wilson: I'd like to ask you a question about the use of the word description in...You said there's to be no description, and I wonder if that means for instance if I'm standing up, would I lose the recognition of in my, in my experience of a moment? Would it not be a pure moment if I did not know that I was standing up? For instance.

MR. NYLAND: Have you objection to the word I'm standing up as a description?

Jim Wilson: I wondered if that was, you know, I mean it seemed to

me I've always, you know, when they say no description of any kind...

MR. NYLAND: Yeh, you know why?

Jim Wilson: Yah, if like if I'm standing in a certain way and that....

MR. NYLAND: Yah, and not only that. The description by association reminds you of something else which is not even in the description sometimes. So the answer would be, don't try to describe it, although when one says this body is standing, it's really not a description. You see, describing means I make some scripture of it, that is that I write, so that I make it a little more elaborate than just a statement of fact. But the fact even if I say green may already have associations with something I like or I'm familiar with. So one avoids it as much as possible, but in the end, the result that I want to reach is not so much a description of that what is and is a form. My interest becomes that really that that what is within the form is life, and so when I have an experience of an awareness in which I'm not really aware at all of anything else what I have been doing as standing, but that I still remember that I was there alive, it is very good that I've lost that kind of a form. So description, of course, doesn't enter into that anymore and there is only one description for life which is it is life. There's no further description necessary. Sometimes we do it in ordinary life, we say it's a good life, or it's a beautiful life but that refers only to the form in which the life appeared. Life, free from form, does not

require any description and as matter of fact, an objective fact is not interested in the description of it. It's only interested in the being as existence. All right?

Jim Wilson: Yes.

MR. NYLAND: All right.

_____: Mr. Nyland.

MR. NYLAND: Yah.

_____: The question is, how could I acquire will?

MR. NYLAND: The will comes logically when you acquire consciousness and conscience. The will is only the means by which both consciousness and conscience start to function together and express themselves in some kind of activity. The activity may be the motion of the body or a state in which there's vibration rates of an emotion or something that takes place in the mind, but the will to do that, that is the will to wish that activity comes from a conscious and conscientious condition of, what we call, the two possible bodies which grow out as Kesdjan and Soul. But really, that will has nothing to do with the wish, because the wish itself in ordinary life and in unconscious states is only there as an expression of that what my body wants or sometimes what my feeling wants, by itself, or sometimes what I say as a result of thought, that my mind wanted. But the will is something different; it is only there

when the other two exist and the will can only function when the two are united in what they want. That is, the will is dependent on the advice or suggestion or the order given by either consciousness and conscience but forming together a unit. It doesn't matter where it originates; it can be a conscientious affair and it can be a conscious one, but the requirement of having a will also means that the other, whichever it is, as partner, must consent to that what is the formation of the beginning of the will in any one of these two, either consciousness or conscience. So you see one doesn't talk too much about will until there is a reason for a will to exist. You understand now?

_____: Partly.

MR. NYLAND: Say it in a different way if you like. My body becomes the servant to what I would call in ordinary life my thinking and my feeling process, but the requirements for the existence of the will lift it up to a higher level in which the feeling and the thinking center then have been changed into different kind of functions, so that they, in existence on that higher level, are no longer in contradiction to each other. They have become friends and partners and they have become dependent on each other and they are the two aspects of the same entity. I hope you can see the picture; it is lifting something up with which you are familiar in ordinary life which, if it could exist, we would call, the wishes of the body itself are submitted and subservient to the wish on the part of my mind and my feeling, and of course it would already be that relationship of a servant ~~and we add to~~

in regard to that what is of a higher value, that is the potentialities of the possibility of feeling or emotion and the mind. But at the same time, that condition very seldom exists in ordinary life, and I have to work very hard to even to convince my mind when my feeling has a different kind of opinion and then my mind tells my feeling to change its mind. Then, of course, one's mind objects to the feeling expressing itself by itself. All right, don't let's philosophize about it further. You know approximately what I mean.

_____: It's not really one can acquire will but it happens as one grows.

MR. NYLAND: A will belongs to the formation of a man when he has become an individuality and in that state he has the two partners, I call them, functioning for him, consciousness, here again many times I say the insight or the light on his path and a conscience, the energy which is necessary to continue as emotion or an activity and at the same time providing him with a requirement of knowing that what he is doing is good or not good. A conscience will give one the determining factor that certain things ought to be done and other things should not be done. The execution of the combination of the two is left to the body and the body then only will act on the existence or the expression of a will which comes, as I say, direct from the other two. One doesn't talk about it though; one talks about the other two and then when that is the kingdom, the will is simply an expression of the third one.

_____:Mr. Nyland.

MR. NYLAND: Yah.

_____: I would like to ask you something that I've been thinking about the last week or so.

MR. NYLAND: Who is it? Art? Huh?

_____: This is

MR. NYLAND: Yah.

_____: It has to do somethinh like two different aspects of myself in relationship to Work, and one aspect of myself says yes about any questions I ask, and the other aspect of myself says that the need is there and I definitely wish something but I don't know, it's, I don't know how to put it into words. It's...

MR. NYLAND: You mean it's still two things exist at the same time and they fight for recognition? Would it be covered by saying that the spirit is strong and the flesh is weak? Or would it be covered, huh?

_____; They don't seem to , like I'm either in one place or another.

MR. NYLAND: It would be interesting to see if you could find out

where the source is located. It may not be so clear that one says, it is one factor that comes from my mind so clearly and the other, the opposing one, it comes from my solar plexus, also quite clearly. I don't think it is so easy to find the source or the motivation. I think it is worthwhile thought, because it is going to be expressed in a certain facet of your personality and the conflict is that there is no homogeneity between the two but they function separate from each other and are fed from different sources. Of course, obviously the solution is to make that what is oneself in different aspects more united as to the source. So whenever this question comes up of having to make a selection, try to make that kind of a choice as if coming from something that is much deeper than an ordinary reflex action on the periphery, and the more you now want to see whatactually is the case and the more you try to become more essential, the easier it will be to connect them and to eliminate the distinction or rather the difference between them, so that finally you can come to a conclusion that is agreeable to both the positive and the negative aspect. But you see then you start to function from within much more, instead of just reacting I call it or a reflection, and this is why it is important to find out what is the value of your statement. It may be quite superficial because sometimes one thought contradicts another, and it is not so easily traceable where one thought comes from if it is tinted with a feeling or is it ~~is~~ actually still pertaining to the mind itself. The question of pondering comes up many times like that and I think in that part of the brain where you try to weigh each thought as to the validity, the real value of that what then, giving you that value will also indicate the kind of action you should take,

if any action has to be taken, and I think there are many people who keep on wieghing one thing and another, and not necessarily negativity, because it is not always the opposition of that what is positive and there's only a difference in direction when you have a circle and you are the center. You go in one direction; the opposition is 180 degrees removed from it, but that doesn't mean that there is a homogeneity between a direction and another radius which goes off at 10 degress or 20 or 30. So you see it is not so much the opposition so it is not so sharp as positive and negative so it is only how to reconcile differences. Now when that occurs, particularly in a man who's unconscious, he wants to find out what is really the right thing to do, and when he honestly is in doubt there is something that he then when in doubt, not changing what he is doing if it is possible. Sometimes a if decision has to be made even when he is in doubt. Then select what you of course think is most plausible and then study the results and if unfortunately the results are not good, then you have made a mistake and you simply say, it's too bad, I didn't know any better. Whenever a decision has to be made of any kind, you different have to take account of all the possible factors that might influence it. It is dependent on the capacity of the brain or on the memory that you have, or the dexterity of being able to use the thought at the proper time that you can come to the foreground and be recalled from you memory. But whichever way it always will go it is one sits and sings a little bit one way or the other; there is a pro and a con and you don't know how much the values of one or the other, and if you keep on, in many cases, just to keep them as contrary to each other, I think the decision is made

almost automatically. It is almost as if such a decision many times can take place in absentia.If it is continued long enough you don't have to appear in court, and sometimes the decision is made by outside circumstances so that you don't have to do it. Of course that will always be looke for because whenever a decision has to be made, it incurs a responsibility and we don't want to do it, so it's much easier, as it were, to keep your eyes closed and hope for the best. Of course, you're not talking about that, and I know well enough that when one is living in a certain contradiction or a conflict, that you have to give the value to one and the other as openly as you can and as honestly as you can, because you owe it in fairness to the considerations which are, as I say, different aspects of your personality, to give each one a chance of existing and also to see where they would lead to. Well, it is a long story what I am saying. It is simply I keep on thinking until I have to do something and I hope all the time I will do , I won't have to do it.

When it comes to the question of Work, when it is something in which I hope Work can help me, of course it's different, and if it's a question of making up my mind regarding Work, it's also different. In the first instanc, if there is Work and I can see the different aspects of myself in a light as to the results they will give me and particularly the source where they come from, if I can reduce the peripheral activity to an essential one, I will be able to see things in a much clearer light, and that judgment, if it has to be made should be based on the condition which I put for myself - to what extent is one decision worth more for me for my Work and the ability to continue to wish to wake up

as compared to the other. That, I think, is the only decision that counts, because from the standpoint of consciousness looking at unconsciousness, it doesn't make much difference what you decide upon. It has a practical value in ordinary life which is right. If on the other hand, I see that the decision is regarding Work itself and that perhaps I should spend time in one direction which does not involve Work and then the other which it would involve, and that is a hypothetical case, then I have to consider how much actually is the truth about not being able to spend more time on that what is important. And then the question always comes up, what is the most important thing for me in my life. That, you have to decide for yourself. Does that help a little bit, I do not know, it is, you see it is...

_____: Both parts are interested, not interested in, are positive

MR. NYLAND: Yah, but they are not of equal value. You have to trace it to the origin until you find out that the value is different. Nothing is equal to something else.

_____: One seems like its more down to earth.

MR. NYLAND: I didn't hear that. What was.....?

_____: seems like it's more down to earth, and the other is...

MR. NYLAND: A little high? Can you live there without losing contact with the Earth? It becomes a very practical question and it no danger is involved, try one or try the other. Common sense. It really, as I say, it is not particularly important until there is a question of Work involved, and then, as I say, you can make a decision based on that. All right? You would have to become much more specific for me to tell you what perhaps is right and what is wrong. Ingeneralities I only talk about certain principles. Can we leave it?

_____:Well, what I'm talking about is the wish to have something in my life, which I know will be concrete.

MR. NYLAND: Yah, I think you're right. I think that is the problem for all of us. If you could say that kind of conrete it could exist and you say that would be like a God for me, I'm afraid you'll have to make it. I don't think it exists in an unconscious state and I don't think the Earth would allow it. As soon as you would start doing that, the Earth itself would break it down. The Earth will allow semi- Gods but not a real God. The Earth is not interested in an 'I'; it's interested in ~~an~~ it, and that's why there's constantly the conflict between the two. The 'I' representing higher levels or certain entities from that spiritual world or perhaps even the image of God himself, whatever it may be, does not belong to Earth and does not feel at home. And when there's a conflict of that kind of entity and that what is of this Earth, of course Mother Nature will always take the part of the Earth. Your body will always remain protected and there will

be an opposition against anything regarding consciousness and conscience. So if one is closer to Earth and the other is more down closer to heaven, you have to make up your mind where you want to live. Now we will leave it, all right?

_____? Mr. Nyland?

MR. NYLAND: Yah.

_____: It's Bob

MR. NYLAND: Yes Bob.

Bob _____: After the last time you were here, I tried several things that you recommended to me, trying to make my Work less identified with my actual manifestations. I tried the exercise sitting down in the chair and assuming a certain posture and then closing my eyes and then changing the posture and making the attempt to have 'I' present to my totality rather than any particular manifestation and just try to be open to whatever 'I' might be present to. I've carried this further at various times where I would notice that I was manifesting in a certain way, at a time that I intended to Work, and I would notice my hand would be and that would remind me that I could Work at such a time because I was alert at that time, and

MR. NYLAND: , Bob, because I'm afraid we're running off.

(TAPE RUNS OFF)

Transcribed: Rita Herman 7/12/89
Rough: " " "
1st Proof :
2nd " :
3rd " :